

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 42.

HARTFORD, SATURDAY, NOVEMBER 1, 1834.

WHOLE No. 666.

THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD.

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid

within four months of the time of subscribing, a deduction of

50 cents will be made. Postage to be paid by subscribers. To

Agents who receive and pay for eight or more copies, a discount

of 12 1/2 per cent. will be allowed.

All subscriptions are understood to be made for one year, un-

less there is a special agreement to the contrary at the time of

subscribing. No paper discontinued, except at the option of the

publisher, unless notice is given, and arrears paid.

Letters on subjects connected with the paper should be ad-

ressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

MISSIONARY INTELLIGENCE.

From the Am. Baptist Magazine.

BURMAH.

TAVOY.

Extracts from Mr. Mason's Journal.

Tavoy, Jan. 11, 1834.

I was brought in from the jungle sick three

weeks ago, and am but just able to do any thing,

but immediately after the Sabbath intend starting

again; which must be my apology for this hasty

communication. As usual, my journal may be

classified.

English Department.

Sickness, with absence in the jungle, has prevent-

ed me from doing much of any thing in the Euro-

pean department, during the last three months. A

pleasing circumstance has, however, occurred in

the formation of a Missionary Society in the congre-

gation. This society embraces natives as well as

Europeans; and at the last meeting it was resolv-

ed to support two native preachers the ensuing

year, commencing with December, 1833. The

payment of Moung Shwa Moung and Moung Shat-

too, will, therefore, be no longer charged to the

Board.

Burman Department.

In October, I made two short excursions up the

river among the Tavoy villages. Several persons

gave encouragement as inquirers, and one man who

was anxious to be baptized, has since been to the

city to request the ordinance. From a more dis-

tant village in the north-west, I was visited by a

man in quest of more Christian books, who said that

in consequence of reading the books I left with them

last year, himself and four others of the villagers had

wholly abandoned the worship of idols. I had a

call, too, from the city of Yn, for books, by a man

who seemed convinced of the folly of idolatry.

Early in November, I visited some villages in

the east, and the following extracts from my jour-

nal at this time, afford a fair specimen of the con-

versations which are had on such excursions, and

with which it were easy to fill a volume.

The two Travellers.

Nov. 4. Khat Village.—The delays occasioned

by the difficulties met in crossing the streams, which

are yet deep and rapid, brought night upon us at

this small village of two or three houses.

Provisionally we fell in with two travellers,

who stopped at the next house and came over here

to worship. One proved to be the head man of a

neighboring village, and he observed, after worship

closed, "Well now for the first time I have ob-

tained light. I have been all my life worshipping

according to the religion of my ancestors, but I never

knew a thing about it. From the comparison

of the religion of the eternal God, with Gaudama's,

I see our religious books are worth about as much as

a book we had in our village, which said that under

a certain great rock, an immense treasure of gold and

silver was buried, but when with most laborious ef-

fort the people succeeded in removing the rock, they

found nothing."

The other traveller is a man who lives in a vil-

lage near the city, and is considered by the native

Christians as a decided inquirer. He has heard the

truth repeatedly before, and appears to cordially ac-

quiesce in it, but like many others, cannot yet dispe-

lance the shame of the cross. The reproach and per-

secution to which an open renunciation of idolatry,

and profession of Christianity subjects them, are too

much for the little grace they possess.

Custom stronger than conviction.

Nov. 5. Nya-bya Village.—We had a prayer

meeting before sunrise, as usual, and before we start-

ed, the man who lives in the house where we stand,

remarked that he cordially acquiesced in all that he

had heard, and observed that it was a faithful thing

to think of going to hell, from which the religion of

Gaudama offered no deliverance.

Want of Laborers.

At the dates given above, the prospects among

the Tavoyers were never so encouraging. I have

not since, however, been able to give any attention

to the Burman department, nor do I expect to be

able during the whole of the dry season. The gar-

den, of course, withers without cultivation. I now

disperse, however, with Moung Shwa Moung's as-

sistance in the jungle, and keep him constantly in

the city, where he occupies the zayat daily.

Karen Department.

On the 14th of Nov. I started to visit the village

of Young-hyo-ka-gala, where we had several candi-

dates for baptism last year.

The following extracts are from my journal on

the journey.

A delightful change.

Nov. 15. Young-hyo-ka-gala.—On our arrival

here this morning, we found the scene changed. A

number of people desirous to hear the gospel, a

comfortable zayat built for my reception, and the

villagers gathering around me, with presents of rice,

fowls, eggs, papayas, plantains, sweet potatoes, and

sugar cane; told me I was among friends. After

a short interval, I concluded to have regular wor-

ship, and addressed the people from 2 Cor. viii. 9.

"Ye know the grace of our Lord Jesus Christ, that

though he was rich, yet for your sakes he became

poor, that ye, through his poverty, might be made

rich; I found two men at worship who have abandoned

drinking, and Nat worship, since I was here last.

After worship again in the evening, a woman came

forward, that lives in a neighboring village, re-

nouncing Nat worship, and requesting to be bap-

tized.

Four Baptisms.

I spent three as interesting days with these peo-

ple as I ever spent in my life. We had regular

preaching twice every day, and every day develop-

ed something new and interesting. On Sabbath, I

baptized four individuals, all of whom have been

on trial for about a year; and it is the more im-

portant that the first baptisms, as these are in this

part of the country, should be of tried individuals.

I was much interested on Sabbath evening, by an

elderly woman pushing herself forward after wor-

ship, to say, henceforward I am resolved to aban-

don my evil ways, and trust for salvation in the

Lord Jesus Christ. Last year, when I was here,

she was distinguished for her opposition to the gos-

pel, and never once came to worship. She has on-

ly partially attended this time, but the services of

that Sabbath appeared to overcome her. Glory to

God.

Fresh Encouragement.

There are six adults in the house, and since that

time they have neither drunk spirit nor worshipped

Nats. They are all of the same mind, but with dif-

ferent degrees of zeal. They have made some at-

tempts to keep the Sabbath, but lost the day, and

the Tavoyers told them wrong. Our visit has,

however, awakened them up, and they have re-

quested Moung Sekkee, whom I am about to em-

ploy as a native assistant, a part of his time, to

come and spend the Sabbath with them occasion-

ally.

Nov. 19.—After an early breakfast, and prayer

with the people, we started this morning on our re-

turn home. At parting, they expressed their de-

termination to remember the grace of God, wheth-

er they are eating or drinking, at home or abroad,

laboring or doing nothing. We had a contrast to

these people in a brother to one of them that lives

in another house near. "Prosperity is the destruction

of fools." He is the head of all the Karens in this

district, and courts the favor of the Tavoyers by his

opposition to the truth. He complained that he

could not see God to worship him. Moung Shatoo

replied "You have never seen the king, yet you pay

taxes to him, and obey his laws. So you ought to

pay the tribute required of you, by the king of kings,

and obey his laws—that being to whom you are in-

debted for every thing you possess."

Free Baptisms.

In the latter part of November, I went into the

eastern jungle to Ma-ta-myo. While here on Sab-

both, Dec. 8, I baptized five persons; four of whom

came over from Siam last season, and have given

good evidence for some time, of having been born

of God.

Affecting Scene.

Since I was here last year, the Christians have

built a large zayat for a place of worship, on the

spot I had told for it, and here they assemble every

evening. Our assemblies on the Sabbath were at-

tended by about two hundred persons; and as the

songs of praise went forth from more than a hundred

melodious voices, tears of joy rolled down my cheek.

And who would not weep to hear, probably, the

same tunes to which David so often tuned his harp

and sung his psalms; to join in songs of Christian

praise, with the lost children of Abraham, just dis-

covered in the latter days, seeking the Lord their

God, and David their king, with clean hearts and a

pure offering?

Nov. 21. To-day, the young men called below,

who say that, in their neighborhood, two days dis-

tant from this, one of the old Rangoon disciples,

Moung H'ren, preaches the Christian religion to his

neighbors, and exhorts them to believe in the Lord

Jesus Christ. We have never seen this man, and

we sent him word we should be glad to have him

come and see us.

Four Karens baptized.

9. More than 20 Karens came, to-day, from Man-

bee, and among them were those who asked for bap-

tism last Sabbath. We had 12 of them at the

evening worship, and it would have been exceed-

ingly gratifying could our friends in America have

heard the examination they underwent after wor-

ship. When we consider that it is only a few

months since they first heard of the gospel, and

know they have not been taught by human aid, yet

are forced to believe that they have been taught

from above. Four of this number have come for the

express purpose of being baptized on the morrow.

10. Lord's day. Thirty-two present at worship,

after which the four Karens were examined and re-

ceived. Soon after this, they repaired to a tank

near the city, and were baptized. This afternoon,

the celebration of the Lord's Supper was observed—

22 communicants present. After evening worship,

much interesting conversation with the Karens.

Many of them, besides those baptized, appear to be-

lieve with all their hearts. They have entirely

thrown away their old superstition of Nat worship.

They broke short off with strong drink, (a Karen

betting sin,) and since they have heard the gos-

pel, they have kept the Sabbath day.

Ko Long.

11. To-day, the Karens left for their homes, re-

joicing in the truth which has so recently reached

their ears.

The man from Ava, (mentioned April 30,) has

come down again, and called to-day. He says he

gave to one of the King's brothers, a book he obtain-

ed here, who said he had one much like it, which

he had had for two years, which he had read, and

liked; and wished this man to procure him a Tes-

tament, when he came down to Rangoon.

A converted Leper.

28. Heard a very interesting account of a leper

to-day. He has some of our tracts, which he reads

to those who are near him, and says he believes the

truth they contain. He is, however, much reviled

by those, who, like him, are not only leprous in bo-

dy, but more diseased by sin. Like a Lazarus of

old, he is looking for the time when he will be

cleansed, not only from the leprosy of the body, but

be received a child of light on high.

Omens of Danger.

Dec. 5. To-day, Moung En left us, for a visit

to his family, in Maulmein. Soon after he left,

a government officer called in the verandah below,

and after reviling the Christian religion, endeavor-

ed to frighten the Karens and others, who were sit-

ting there, by threatening them, &c. Thus we

have occasionally a chance of seeing the teeth of

the adversary, and we very well know they would

be used, if not restrained by omnipotence.

18. After worship to-day, another Karen was ex-

amined, received and baptized.

11. This morning, seven men called from Ava,

requesting tracts. They said they had called on

brother Kincaid, but that he did not give tracts out

to the officers of government. They appeared dis-

posed to read, and discovered some little desire to

know what our books contained.

A storm of persecution.

Mah Zee and her sister, who came here on a vi-

sit to their friends, a few days since, have been di-

vided from their boarding place; or, in other words,

the poor widow with whom they eat, who is not a

disciple, was threatened, for feeding the heretics, and

dared not have them there any longer. I learn,

to commune at the table, whether they are members of the Paedobaptist communion or not; and though they may never have subscribed to a set of articles, assented to a covenant, nor received the right hand of fellowship,—economies of expediency which we have superadded to the Scripture terms of admission to a particular church. I hardly need to add, that consistency requires that we should not exclude one of our own members for communing with Paedobaptists.

If it be true that persons were invariably admitted to the Lord's supper, who gave evidence that they were Christians, and submitted to the ordinary rite of baptism, then this is the regular and natural state of the church; and no person will deny that division and exclusion are the irregular and unnatural state, it will of course belong to those who make these divisions and exclusions, to assign reasons sufficient to justify them in so doing. It belongs to such either to produce express authority from Scripture for such exclusions, or to show clearly, that to retain them in our fellowship would be productive of more evil than to exclude them. Until one of these is done, the sin of dividing Christ lies at the door of those that exclude, rather than at the door of the excluded. I now proceed to consider some of the objections usually made to the course approved in the above remarks.

It is frequently asked if we can fellowship a person in a course in which we cannot fellowship ourselves? To this I reply, no. Still, it is easy to perceive, that if the faithfulness or innocence of an act is to regulate our fellowship, that my want of fellowship with myself in pursuing such a course, must be much stronger than my want of fellowship with the brother in question, inasmuch as I should violate my conscience and he would not violate his. In so far as the *spirit of obedience* is more sacred than the letter, in so far as he that knows his master's will and does it not, shall be beaten with many; while he who knows not his master's will but did commit things worthy of stripes, shall be beaten with few. But it does not follow as a necessary consequence, that if we do not take up a labor for every offence and exclude from the church, that we fellowship those errors. If it does, there is perhaps no church on earth but what fellowshiped wickedness, and wickedness too, for which we have explicit Scripture prohibition. But few churches, if any, but embrace a member who has sinned in idle word, or jest, or worn costly apparel or gold, or done things with murmuring, or plaited the hair, &c.; yet no person supposes that he must either take up a labor with such members, or fellowship those things in them. It is not necessary for the purpose for which the above sins are referred to, that we should ascertain the precise degree of criminality, nor stop to inquire whether the church should or should not commence a church labor with such persons; it is sufficient for our purpose that the *practical* judgment of all says there are errors existing among us, which it is better to tolerate than to commence a course of discipline, the end and only issue of which is reformation or exclusion. We may disapprove of these things, and express our disapproval, and private reproof may be a duty; but if it be a duty to commence a course of discipline for the above-named errors, then is the universal practice of our churches at war with their theories.

It may be asked, if the sin of communing with Paedobaptists is to be classed with the above-named errors? to which it is replied, that if a person can do it conscientiously, it is. I lay great stress on the *spirit of obedience*; and yet, not so much on the conscientiousness of others, as to unite with them in building a church contrary to the command of Christ. But as the church to which I belong, does not at any time sit at the table with unbaptized members, my conscience is not involved. The relation I hold to him teaching discipline, is *church* relation. When therefore he partakes with an unbaptized member, it becomes a personal affair, a matter of conscience, and to his own master he must stand or fall. He has not violated our church relation.

It may be said that such a toleration would tend to revolutionize the church. Not at all. Plainly, such a member must have become an open communionist before he could take such a step; and it is equally plain that no other person would take such a course until he had first become an open communionist. It would only follow, then, that when a majority had become open communionists, the church would abandon restricted communion. The restraint laid on an individual would not alter his views on the subject, nor prevent others from adopting his views. The case would stand then as it now stands, i. e., when the majority of any church adopted the open-communion plan, the church would be revolutionized, and not before.

Here it will probably be said that sprinkled persons sincerely supposing they have been baptized, have the same claim on our toleration as the persons in question. This would be true, if we had nothing but the spirit of obedience to regulate our church-fellowship; but it is obvious, that such a claim would be to require a Baptist church to abandon their own judgment in regard to the qualification for the communion, and substitute the *goodwill* of others; whereas, if we adopt the sentiment that *faith and baptism* are the indispensable qualifications to communion, such an admission must necessarily preclude all who are destitute of such qualifications, but not the person in question, for he possesses them both.

It may be further objected, that it would bring persons to our church-communion, over whom we have no power to extend our discipline. This is not true. So long as the church has power to admit and exclude from their table, they possess all the power of discipline over these communicants, that they do over others. If it is rumored that they are defective in the fundamental doctrine of Christianity, or in morals, they have the power to investigate; and in case they are found guilty, and do not confess and forsake their sins, the church may pass a vote to exclude them from the communion forthwith.

It may be thought, that such a recognition of all baptized believers as belonging to the church, so as to exercise discipline over them, would destroy the individuality of churches; and yet the Scriptures speak of churches. To which it may be replied, that all individuality of churches is destroyed by the Scriptures, if we except that which arises from location. Wherever believers were so situated that they could meet together for the maintenance of the worship and ordinances of the gospel, there was a church; and the subscription to a creed or confession, the assent to a covenant, the right hand of fellowship from the pastor, &c., have been out of the present state of the Christian world, and ought not to be insisted on as prerequisites to church-membership. Whoever examines the Scriptures will soon discover that there was but "one body"; and that the churches were the several branches of that body, distinguished only by their location.

It is often urged as an unanswerable objection to the course advocated, that Paul charged the Philippians in the name of the Lord Jesus Christ, that they withdraw from every brother who walked disorderly, and not after the tradition which they had received of them. This is considered by many as unquestionable authority for the exclusion of a member in question. But a little examination will soon show that it is wholly irrelevant. It may first be noted that the apostle did not refer to a case like

the one in question, for the plain reason that no such case then existed; and secondly, that the case he did refer to, is stated in the verses immediately following his injunction: "For we hear that there are some which walk disorderly among you, working not at all, but are busy-bodies." He stated that he and his brethren in the ministry had wrought with their hands; and that those who did not work had not followed their tradition. Whereas, if the brother in question, as above, is disorderly to an extent deserving exclusion, it is not because he has not followed the tradition, but because he has gone beyond it. But I am willing to extend this disorderly walk, not only to immoral acts, but also to a neglect of the ordinance of baptism; as, in fact, it appears I do, by making a distinction on which church-fellowship depends, between the baptized and the sprinkled,—the latter having set aside the tradition of baptism which we have received of the apostles, and thereby forfeited their church-fellowship, which cannot be said of the latter, he having both of the prerequisites to the table. The disorderly walk, then, which would justify the church in withdrawing from a member, was either doing something, or omitting to do something, which could not be done or omitted, without setting aside the tradition of the apostles; as no person, for instance, could work not and be busy-body, without violating their opposites, which were the traditions received of the apostles. An overscrupulous Christian may suppose it his duty to submit to the laying on of hands, or washing the saints' feet; but as neither interferes with the performance of his other duties, or nullifies them, it cannot be said that he is such a disorderly walker as that defined by the following words: "and not after the tradition which he received of us." He may be righteous overmuch, but does not fall short of the tradition received of the apostles.

I would only add, that all the remarks which were made to show that there were some errors which we *practically* allow, had better be tolerated than made a subject of church discipline,—the remedy being worse than the disease,—will apply with equal force to this part of our subject. Individual remonstrance, in such cases, may be duty; but the power of church discipline being grounded wholly in the power of exclusion, it is thought best not to make a man an offender for a word.

It is sometimes said, it seems like relinquishing the ground on which the Baptists have long stood and strenuously defended; and that if we once begin to take down bars, we may continue thus to do until we go over wholly to Paedobaptism. It is to be feared that this last statement, which contains no specific objection at all, has had greater influence with some, than any objection which can be explicitly stated. I feel under no particular obligations to meet a *seeming* objection which cannot be obviated, because it is intangible and cannot be stated. It is certainly a futile argument, that we should continue any practice merely because either we or our fathers may have heretofore adopted and defended it. Such a course would destroy our fellowship with a very large portion of our ministering brethren who receive salaries, and lead us to pronounce them hirelings; to denounce, as no preachers, those who read their discourses; and also to consider those church members as mere aspirants to popularity, who build respectable houses of worship, and seek out eligible and central places of location. A thinking and candid Baptist will not deny that many of our fathers, through fear of fellowshiping Paedobaptism, have neglected many valuable advantages, of which, in common with other more politic denominations, they might have availed themselves without the least dereliction of principle in regard to their distinguishing peculiarity as church builders; and also in many places, that this neglect has, like an incubus, depressed and kept them down, much more than the unpopularity of their sentiments as Baptists. Times, however, have altered; and many have made the discovery that Paedobaptists may be wrong in church building, and still possess many valuable advantages which have no necessary alliance with Paedobaptism, and which may be well worthy the imitation of Baptists. They have also discovered that Baptists may be right in the subject and ordinance of baptism, without being infallible in other things. If so, may it not be possible that we may have put up a bar which neither our sentiments as Baptists, nor reason, nor consistency, require should continue? The general and prevailing sense which men feel that they have a right to think for themselves, the rapid increase of light, together with the general spirit of the times, render the mere ancient usage of any religious body, however respectable, of little value as a guide in practice, and loudly call on each denomination to look up to themselves, and ascertain from what they may dismember themselves without a desecration of truth and duty.

These ideas of the progressive discovery of errors by the progressive increase of light, and the consequent abandonment of practices which, however justifiable and necessary they may have for a long time appeared, are now found to be wrong; and also approving of and doing things heretofore not done for the want of the light now possessed, is admirably expressed by the sainted and venerable Puritan, the Rev. Mr. Robinson, in his valedictory address to his church, when they were about to embark at Holland, to plant the earliest churches in New-England. It is thus expressed by him: "I charge you before God and his holy angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break out of his holy word. I cannot sufficiently express the condition of the reformed churches who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be known to you from the written word of God.'"

That the "Lord has more truth yet to break out of his holy word," is a sentiment interwoven in the covenant of all the early Congregational churches of New-England, so far as I have heard them read. And it will be found upon examination, that the Baptist churches, almost every where, have adopted the same sentiments into their church covenants; and, in common with Congregationalists, made it one of their most solemn covenant obligations to embrace and practice such further truth, as God, by an increase of light upon their understanding, should make known to the church in its members. The omission of such a clause in church covenants, by either denomination, wherever it has taken place, will be found an occurrence of recent date.

I would submit one consideration in favor of the course advocated, which appears to be of considerable weight. It is believed, if we extend our fellowship to such as are baptized among Paedobaptists, it will tend greatly to increase the number of such. Many who wish to be immersed, find themselves under very embarrassing circumstances. To leave the minister to whom they have been attached perhaps from their childhood, a large circle of friends and relatives who may have recently met with the same change, and to unite with a Baptist church of their location, and with whom they can but rarely meet, are sacrifices too great to be overcome by their preference for immersion. Besides, there are

doubtless a large number [not the whole] who would rejoice to commune with Baptist churches. When therefore they perceive that this privilege would depend on their being immersed, and that the Scriptures favor it, it would be a strong inducement to be baptized, and to avoid the more doubtful step which would throw them out of the church fellowship of a very large body of Christians. This would also present to the view of our Paedobaptist brethren, very vividly and distinctly, the line of demarcation, and the sole ground on which limited communion is sustained. It would also free us from the imputation of acting under the influence of selfish feelings, i. e., with a desire to pull down other societies, for the purpose of enlarging our own. If we ever all get right on this subject, it is as certain that we shall all be Baptists, as it is that Baptist sentiments are correct. But I have no expectation that it will be effected by persons breaking off from the Paedobaptist, and uniting with the Baptist churches. This will doubtless occur occasionally, as heretofore, with both ministers and people; but it is thought the great work will be effected mainly by being baptized, and, in numerous instances, remaining where they are with the people of their own choice. This would moreover be transferring the seat of war to the Paedobaptist camp, where if more properly belongs, and where the expense of the unneeded war should be defrayed. This, it would seem, should satisfy every person whose grand design is the restoration of an ordinance too exclusively discarded from the Christian church, at least, so far as to consider such persons eligible to the Lord's supper.

I am aware that it will be said by some, that we are not to do evil that good may come; that God is able to do his own work; and that we have no right to pursue a crooked policy in hope that it will be productive of good. All this is true, but not applicable to the present case. I readily admit that it can be a matter of no consequence to a Christian, whether such a course as we approve is *practically* impolitic, if it is discovered to be wrong; but the above statement, as urged in this case, assume that to be true which is denied by many, and what I have all along been endeavoring to show was not the fact, viz., that to continue such in our fellowship would be an infringement of some law of the Bible, or to trench on some gospel doctrine. I have been trying to show that such a policy,—if the phrase be allowable—is right, and not wrong, straight, and not crooked; and certainly it is through the agency of Christian effort that God does his own work, and is wont to effect the good of a nation. And I insist that we have not only a right to adopt measures from motives of utility, and in hope of benevolent results, when such measures are not prohibited by the word of God, but sustained by it, but that it is duty so to do. If not, then must we abolish Bible societies, Sabbath schools, Education societies, and almost every other religious and moral institution which Christian philanthropy has set on operation.

PRISCILLA.

For the Secretary.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ."—Rom. xiv. 10.

MR. EDITOR,

Although I have been a constant reader of your valuable paper for years, yet I have contributed but very little through the use of my pen toward filling up and enriching its columns. I have chosen rather to remain somewhat secluded from public notice, in this respect, and employ my limited talents in studying the word of God and preaching the gospel, to the edification of the saints, and the up-building of the cause of Christ, if so be that in some small degree I might be a pastor after God's own heart, feeding his people with knowledge and understanding. Jer. iii. 15. But I noticed a piece in a recent number of your paper, dated Oct. 11th, headed "Temperance with gloves on," in which the writer has, in my opinion, contrary to the spirit of the gospel in general, and the implied injunction in the above exhortation in particular, not only set me at naught as a brother in the ministry, but highly reproached and vilified the church, as a body, to whom I am preaching. In view of the painful regret it has produced in my own mind, and the wound it has inflicted in the feelings of my brethren, I cannot in conscience refrain from replying to the writer.

In so doing, I hope I shall not be understood as opposing in the least possible degree, any prudent measures of the Temperance society. I am a member of that society, and I consider it certainly to cast persons of the same denomination out of the church, who are already in it. Therefore, to be consistent, if there be any consistency about it, both classes ought to be embraced in the resolutions. But this appears to be too bold a stand for the advocates of such measures to take, at present. Of course, I believe we need no such rule in the church of Christ, as a *sine qua non*, an indispensable condition of membership. And further: it requires no great share of discernment to see where such a course will inevitably lead us. If we are now under the necessity of making a law to regulate the church of Christ in her discipline, that our fathers needed not, who had the keys as well as we, and that act which occasions the supposed necessity of the law was committed by them as well as in the present day, why, we must come to the conclusion that that is a crime now which was not formerly; and the result is, the necessity of making *ex post facto* laws for the regulation of the kingdom of Christ. And if we admit the propriety of making one law of this kind, we may as well say, as you please, and if this is not leading to popery, I have yet to learn the road thither. And although the writer carried the idea in his piece, that the resolution would have been adopted by the Association, had the motion been tried; yet I am far from believing this to be a fact, unless the majority of the body had been so disgusted with it as not to have voted at all,—as they were in regard to another resolution originating from a similar source. And as the brother has expressed a desire relative to the Association referred to, that by another year they may have sufficiently advanced in the progress of reform, to handle the subject of temperance without gloves on, so permit me to indulge a hope that we never shall, at any future meeting of the above mentioned body, be troubled by the presentation from any man with such a piece of sacrilegious innovation as that embraced in the above resolution; but if we are, that it may share the same fate that it did in this, and in the New-Haven Association a short time after.

A. ACKLEY,
Pastor of the Bp. Ch., New-London.[For the Christian Secretary.]
CHOICE SAYINGS OF HENRY.BY DELTA.
(Continued.)

176. Those who will not submit to God's golden sceptre, must expect to be broken to pieces with his iron rod.

177. Many have their houses full of goods, but their hearts empty of grace, and thereby are marked for ruin.

178. Money is like manure, good for nothing if it be not spread.

179. As clothes on a dead man will never make him warm, so robes on a bad man will never make him honorable.

180. Familiarity often breeds contempt.

181. Let not those that fear God be afraid of the lightning or the thunder, for they are not blind bolts, but go the way that God himself directs them, who means no hurt to them.

182. Innocency itself is a fence to the name, tho' it is to the bosom against the darts of calumny.

183. A gracious heart readily echoes to the call of a gracious God.

184. What we win by prayer, we must wear with praise.

185. Those that live by faith in God's all sufficiency, want nothing; for in him they have enough.

186. Sinners are self-destroyers, by being self-flatterers.

For the Christian Secretary.

The Tolland County Temperance Society held its quarterly meeting at Andover, on the 23d inst. according to appointment. From the reports of the delegates of auxiliary societies, this one truth appeared prominent, viz. by persevering effort the cause will invariably advance; and without such effort, the cause is retrograde, and occasion is given to the enemy to triumph. And, untiring, unyielding, kind effort, is the thing that is wanting, in order to success, and when such effort is made, we are confident, we are certain that victory will ultimately be ours. Let the friends of temperance in Tolland co. gird on the harness anew, and enter with fresh vigor upon the work, and certainly there is no occasion for despondence.

The audience at Andover were very highly entertained with an address from Dr. North, on the effects of ardent spirit upon the body. It was felt that the remarks of the Dr. were peculiarly pertinent, and we have no doubt that they will exert a most salutary and lasting influence on all who heard them.

The following resolutions were passed on the occasion, viz.:

1. Resolved,—That in view of the facts presented in the address, we have increased confidence in the principles of total abstinence from ardent spirits, and that Dr. North be requested to give his address to the public through the Temperance Recorder or such other medium as he shall judge proper.

2. Resolved,—That we pledge ourselves to renewed effort for the promotion of the cause of Temperance.

The following original hymn, which was sung by the choir, in Andover, added much to the interest of the occasion:

Great God! assembled in thy house,
Thy blessing to implore—
The kingdom and the glory be
Thine, now and evermore.

In all our councils and our acts,
Thy gracious aid we need,
The cause we love, O Lord, is thine;
Our plans do thou succeed.

A ruthless tyrant we assail,
Who murders all he can,
And scatters wide the seeds of death—
The Son of God, and man.

Thousands and thousands he destroys,
And makes their souls his prey,
And thousands more he's urging on,
In the same downward way.

He triumphs as he multiplies
Diseases, crime and woe;
Even to his allies and his friends,
He proves the deadliest foe.

Now, Lord, let every arm be nerved,
And steady warfare wage,
This dreadful enemy to subdue,
And bless a future age.

The next quarterly meeting is to be at Stafford.
CHAS. NICHOLS, Sec'y.
Gilead, Oct. 26, 1834.

The Baptist State Convention of Vermont, held its annual session last week, at North Springfield. It was an unusually harmonious and pleasant meeting. For although for many years, nothing has occurred to the deliberations of this body unpleasant or painful, yet on this occasion, there seemed to be the most entire union of feeling and action. The intelligence too, from the churches at home, and the missionaries employed in the State, and the Province of Canada, and more especially from our Missionary in Burma, was most deeply interesting. The funds poured into the Treasury, were as large as usual, and about four times as much as was contributed a few years since; but not sufficient for the present necessities. The Convention are in debt about four or five hundred dollars, and need two or three thousand dollars to sustain their operations the approaching year. This we have no doubt the christian friends in the State will most cheerfully furnish.

Ample proof was given that the addresses were interesting, by the subscriptions and contributions which followed. A proposition being made to raise a thousand dollars for the Education Society, (whose wants are pressing) by procuring a hundred ten dollar subscriptions, nearly twenty of the shares were taken, upon the ground; and more than one hundred dollars were raised in five dollar subscriptions for the Western Association, and paid to the Secretary who was present.—Vtr. Telegraph.

From the Vt. Telegraph.

The Fairfield Association convened for its annual session at Essex, Sept. 17th, and was opened by a sermon from Mr. L. Cole, founded on 2 Cor. viii. 23. There are in this Association 25 churches, and only 14 pastors. Some of the churches have had special mercy drops during the year, from which they have realized some considerable accession to their numbers.—viz. Hinesburg 26, the feeble church in Fletcher 20. The whole number of additions by baptism during the year is 98—whole number of communicants, 1514. The session was unusually harmonious and delightfully interesting, and was closed by a sermon from brother Norris, of Burlington, late from England; who made a contribution for missionary purposes was taken, amounting to \$36 02, one string of beads, and one finger ring.

Another Mission in Africa.—We understand that the American Board of Commissioners for Foreign Missions propose to send six missionaries to commence a mission in the Zoolah country, which embraces the northern portion of Caffraria. Five of the number, who, it is said, are from as many different states, are already enlisted for the enterprise. Dr. Phillips, it is stated, has communicated intimation to the Board, from which it appears that the prospect of success in spreading the gospel in that part of Africa, is bright and flattering. Every friend of missions and of man must rejoice to see judicious plans adopted for extending the blessed influences of Christianity among the heathen tribes of Africa.—South. Rel. Tel.

Sir Isaac Coffin.—The British Admiral seems not to tire in his benevolent remembrance of his native countrymen. He has lately given notice to the Mayor and Aldermen of Boston that he had invested the sum of 3333, 6s. 1d. in the British funds, for the purpose of distributing the interest thereof annually to five boys and as many girls as may be recommended by the trustees of the Coffin School at Nantucket, as most deserving. The said sum to remain in perpetuity in the British funds. The Mayor and Aldermen aforesaid to act as trustees of the benefaction.

CHRIST

HARTIN

We have been Chaplin, in white, in this course, the obvious advice of his present case it to be his duty leaves the church tute.

Church Const last Lord's day of the South Bay count of this int next.

Moderate drinking to excess, speedy, premature, by a highly respectable town, that the victim, within a excessive, constant town referred to cos a conviction is man's only sa

"Peter Parley's engraving, published by Rod

Of these fables undoubtedly gross of Parley's ful in its execution no doubt it will sooner remember ny, from reading with a fox that rents and others argument.

The book may bookellers gene

Queries.—If strong drink, steadily, would the preasly authorities ato card-playing reply, "I play a game," what such moderate authorities authorize liberty in this only such as inc enough of these applicable to every stroying tender

Our brother the author of "serve that certain his communicat that his right to means involves and the less, by "Connectic excluded from t

We copy the Times, because quire it. The attracted several city, and on no done its duty in world. So per his artful exert by a large cou became his too arraigning and the culprit. W and rejoice in d and that they n It is for them rone whose good they would bel

N. B. All E this notice of a good people of any information grow missing to and if so, when

ELDER

"At a spe Granby, Sept sideration the in separating thurg with con judge that he walked contr of which, we the hand of Gospel and church meeti It is the wi memorandum and being pre and at their tract. I know

We under the State of an Old School tificate from t sudden elope calling."

Revels.—A dian Index, d gives a pleas road. Says th

"We conti evening, durm of having fult used them in meeting draw areased.

On Saturda other of my el

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 1, 1834.

We have been shown a letter from the Rev. Dr. Chaplin, in which he declines the call of the Baptist Church in Willington, to become their pastor. To this course, the Dr. says he was induced, by the unanimous advice of a council of ministers and laymen to whom the subject of his separation from the church of his present care, had been referred. He believed it to be his duty to comply with that advice, which leaves the church and society at Willington yet destitute.

Church Constituted.—A church was recognized, last Lord's day evening, in this city, by the name of the *South Baptist Church*. A more extended account of this interesting event will be given in our next.

Moderate drinking.—drinking immoderately, drinking to excess, drinking constantly, followed by speedy, premature DEATH. We were today informed by a highly respectable gentleman from a neighboring town, that the grave closed this day upon the fifth victim, within a few days, of moderate, immoderate, excessive, constant drinking of ardent spirit, in the town referred to. This dreadful communication forces a conviction upon the mind that entire abstinence is man's only safety.

"Peter Parley's Book of Fables, illustrated by numerous engravings; 16 mo. pp. 128. Hartford, published by Roderick White, 1834."

Of these fables, it may properly be said, the design is undoubtedly good and the whole thing bears the impress of Parley's ingenuity. The book is so beautiful in its execution and embellishments, that there is no doubt it will take; and the more so, as a child will sooner remember the danger of going into bad company, from reading of a dog that was shot because found with a fox that was stealing a goose, than if his parents and others warned him only by the voice and argument.

The book may be had of Roderick White, and of the booksellers generally.

Queries.—If a young professor who cared not for strong drink, should be known to play cards moderately, would the church find any Scripture which expressly authorizes them to say, "abandon your moderate card-playing, or you are excluded?" Should he reply, "I play moderately, never more than six cents a game," what text could the church quote, in which such moderate playing is prohibited; or what would authorize them to deprive a class of members of their liberty in this thing? Could any text be resorted to, only such as inculcate general principles (and there are enough of these); and are not such passages equally applicable to every thing of an immoral or soul-destroying tendency?

Our brother who replies in our columns to day to the author of "Temperance with gloves on," will observe that certain proper names are expunged from his communication. The reason in one instance is, that his right to know the name of the author, by no means involves a right to advertise it in his reply; and the less so, as no person or association was named by "the Connecticut" in his remarks, both are necessarily excluded from the reply.

NORMAN ATWOOD.

We copy the following notice from the *Signs of the Times*, because the cause of God and of religion require it. The subject of it has imposed upon and distracted several churches in this State, and near this city, and on none more than the church which has now done its duty in excluding, and publishing him to the world. So perfectly deceived was this church with his artful exterior, after he was silenced and put down by a large council of ministers and laymen, that they became his tools to publish, as a church, a pamphlet, arraigning and condemning the council, and justifying the culprit. We have always pitied their delusion, and rejoice in their emancipation from a vile thralldom, and that they now act as becomes them in this matter. It is for them now to decide, what they owe to brethren whose good names they have traduced, because they would believe evidence against this man.

N. B. All Editors in Ohio are requested to publish this notice of the East-Granby church, to save the good people of that State from an impostor; and if any information could be given, whether a young lady now missing from this region is under his patronage, and if so, where, it would solve a mystery.

ELDER NORMAN ATWOOD.

"At a special Church meeting held in East Granby, Sept. 16, 1834, the Church took into consideration the conduct of Elder Norman Atwood, in separating from his wife, with the circumstances therewith connected; after mature deliberation, we judge that he has violated the law of Christ, and walked contrary to the Gospel rule. In consequence of which, we feel it our duty to withdraw from him the hand of fellowship, both as a preacher of the Gospel and a member of this church. Done in church meeting" &c.

It is the wish of the church that you publish this memorandum from their records, in the "Signs," and being present at the meeting of the Church, and at their request having made the above extract. I know it to be a true copy.

Yours, &c.

A. B. GOLDSMITH.

We understand that Mr. Atwood has gone to the State of Ohio, and that he assumes the name of an Old School Baptist; having in possession a Certificate from the East Granby Church, which his sudden elopement prevented the Church from recalling.

Reviews.—A letter from Wm. Magee in the *Christian Index*, dated Anderson District, S. C., Oct. 2, gives a pleasing account of a work of grace at Cross-roads. Says the writer:

"We continued from day to day, until Thursday evening, during which time 15 persons gave evidence of having faith in the Lord Jesus Christ, and I baptized them in his name. It seemed the nearer our meeting drew to a close, the interest of it much increased."

On Saturday following, I attended Friendship, another of my churches. That meeting continued until

Thursday, during which time I immersed 5 persons; and although not many made an open profession, yet, I do not know that I have ever seen a congregation more generally concerned. On the last day, almost every person present in a large congregation, who were not professors, came forward for special prayer; and on Friday following, our meeting commenced at Neal's creek. The prospects were truly flattering, on that and the next day."

Thanksgiving in New Hampshire, Massachusetts, and Connecticut, this year, occurs on the same day—the 27th inst.

Gov. Marcy, has appointed Thursday the 11th day of December, as a day of public thanksgiving in New York.

Profitable Crop.—A gentleman in Manchester, while digging potatoes, a few days since, found a gold watch. The land was new, and the watch was completely embedded in the turf. It had evidently been there a long time; and though the movements were considerably corroded, yet the gold retained its value, said to be \$20.

Fire at Lansingburgh.—On the night of the 16th ult. a destructive fire occurred, by which the Post Office, Lansingburgh Hotel, and other buildings were consumed. Damage estimated at nearly \$70,000.

General Intelligence.

Foreign.

LATEST FROM EUROPE.

From the N. Y. Dai. Advertiser.

By the packet-ship Hannibal, which left Portsmouth on the 23d, we have London dates to the 21st Sept.

Portsmouth, Sept. 13.—The temporary interment of the remains of the consort of Don Carlos, will take place on Tuesday. The ceremonies will be performed at the Roman Catholic church at Gosport, the clergyman of which will require 2 pounds for each ticket of admission.

The Dublin, of 50 guns, from the Pacific, brought round from Valparaiso to Rio de Janeiro, and accosted by the first English party who took possession of the Falkland Islands, they having delivered themselves up to the present governor.

The latest news from Constantinople is conclusive of the refusal of Russia to assist any aggressive policy of the Porte against the Viceroy of Egypt. A force which is openly attributed to British influence. This news confirms the impression now becoming general, that Russia is by no means prepared for coming forward for heading hostilities, as is often so vaguely and vulgarly imagined.

From the New Orleans Whig.

Gen. Antonio Mexia has arrived in our city from Tampico. This distinguished officer, who has rendered so great service to Santa Anna, has been obliged to capitulate honorably with Gen. Cortez, after several battles, in which he covered himself with glory. Gen. Mexia maintained the Federal system, and opposed the agency of the monks in the government.

On his arrival at Tampico, he found a letter from Santa Anna, with \$5,000, which he placed at his disposal; but he replied, like Mirabeau, tell your master, I will neither open his letter nor receive his money. I will rather go beg alms, than incur infamy by accepting this gift.

Mexicans, when will you learn to defend your rights and enforce respect for them? A. F.

Domestic News.

ITEMS, &c.

Exhibition of a Chinese Female.

The Washington, from Canton, has arrived at New York, with the small footed Chinese female. This lady is to be exhibited as a show; and some are extravagant enough to suppose that if she live two years, \$300,000 will be realized by her keepers.

The N. Y. American says she will be ready to receive company next week. Her feet are said to be but three inches long.

Breach of Hospitality.—During the dreadful storm and inundation in Bengal in May, 1833, the estate of Mr. Campbell, situated on the Island of Sauger, at the entrance of the river Hoogly, suffered so greatly, that out of 300 people living on his ground, only 6 or 700 escaped, and these principally by clinging to the roof and ceiling of his house. When the house was in a close-crammed state, with scarcely room in it for another individual, what should come squeezing and pushing its way into the interior of the house but an immense tiger with his tail hanging down, and exhibiting every other symptom of excessive fear. Having reached the room in which Mr. Campbell was sitting, he nestled himself into one of the corners, and laid down like a large Newfoundland dog. Mr. Campbell loaded his gun in a very quiet manner, and shot him dead upon the spot.—*Letters from India.*

Service.—The Poland has on board \$12,980, 12,450 5 franc pieces, 2,000 francs, and 8 lbs. specie. The Montreal has also 20 boxes of Gold. The Sylvia de Grasse, from Havre, brought out, in francs and gold, about \$500,000.—*N. Y. D. Ad.*

The Pittsburgh papers announce that the Ohio river has risen briskly, and that some of the smaller steamboats had commenced running. Boats of heavier burden were preparing for departure.

The city of Boston has voted to send 67 Representatives to the lower house of the Massachusetts legislature.

Captain.—A batch of counterfeit \$3 bills of the Delaware and Hudson Bank, are being put in circulation.

The Rail Road is now completed from Boston to Hopkinton Factory, a distance of 24 and a half miles from Boston.

Judge Duval, of the Supreme Court of the U. S. has determined to resign his office, and will probably not take his seat again.

High Treason.—Lord Brougham (says Figaro in London), the other night complained that the House of Lords wanted ventilating near the throne. Gloucester, who is always agog to support the glory of the Guelphs, wanted to indict the Chancellor for high treason, on the ground that he was decidedly asking for a new air (heir) to the throne.

Stage Accident.—The Catekill stage, while on its way to this place, and when near Unadilla, on the night of the 10th inst. met with a deplorable disaster. The horses took fright at some bloody cloths about a butcher's wagon, which had been left standing by the side of the road, suddenly starting and precipitating themselves and the stage, which was loaded with passengers, down a deep declivity, by which one of the horses was killed, the coach crushed to pieces, and those within it more or less injured.

[Oxford N. Y. Rep.]

Vermont.—The legislature convened at Montpelier, on the 9th inst. The two houses proceeded to the choice of Governor, which resulted in the re-election of Wm. A. Palmer.

Drowned.—Richard Barton, James Johnson, and Henry his brother, went out a few days since in a small sail boat. They have not since been heard of; and the probability is that they are all drowned, as the boat has since been found full of water.

Fire.—We regret to announce, that on the 13th inst. the mansion of President Jackson, the Hermitage, was destroyed by fire. The valuable furniture in the lower story was saved, but it was much damaged. *Com. Advertiser.*

PAGEANT.—On Monday last, the funeral of Mrs. Mary St. Henry, a novice of the Nunnery at Roxbury, took place. The procession consisted of 720 girls, 592 boys, 764 men, 164 women, 29 coaches, 2 carriages, and 4 chaises, and extended from the Roman Catholic Church, through Federal, High, and South streets, to the new South Boston Bridge. In some countries, where the Roman Catholic religion prevails, and no other sect is tolerated, the people in the street would be obliged to get on their knees during the passage of such a parade.—*Ch. Watchman.*

NEW INVENTION.—The Taunton, (Mass.) Whig, states that a gentleman in Boston, who owns a large chemical establishment, has discovered a new species of oil, which produces the most intense heat. It is produced by the mixture of tar and water. With this kind of fuel, a steamboat can pass the Atlantic with the greatest safety. The discoverer declares, that he can carry a steamboat from Providence to New York, by using this fuel, for \$5. It is said that the invention of the cotton gin doubled the value of every acre of land in the Southern States, and we are of the opinion that the discovery above mentioned will double the value of the steam engine. It will be especially important to the engines which are employed upon the rail-roads, and will remove one of the greatest obstacles to the general use of locomotives upon common roads.

Attempts have been made to fire the offices of the *Charleston Courier* and *Charleston Mercury*. It is expected the incendiaries will in the end be the robbers of the banks in the neighborhood. A reward of \$100 is offered for their detection, by the editors of the *Courier*.

Wild Men.—A wild man has lately been found in the midst of the woods and mountains of Hartzwald, in Bohemia, who, it is presumed, must have been there from his infancy. He appears to be about 30 years of age, but he cannot articulate a single word. He bellow, or rather howls, his voice being like that of a dog. He runs on all fours, and the moment he perceives a human being, clatters to the top of a tree like an ape, and jumps from branch to branch with surprising agility. When he sees a bird or any other game, he pursues it almost always with success. He has been brought to Prague, but all attempts to tame him have been fruitless, indeed, he appears incapable of acquiring the habits of civilized life.—*Paris pap.*

The exports from New Orleans to the single port of Liverpool, during the past six months of the present year, have amounted to a gross sum in value, as estimated there, of nearly \$200,000.

The government messenger, who arrived in the Henry IV. from Havre, at New York, is the bearer of a treaty signed by the queen of Spain, acknowledging and agreeing to pay the claims of our citizens on that country.

The report of the loss of the British ship Sybilla, and several hundred passengers, on St. Paul's Island, copied from a Halifax paper, was the fabrication of a sailor boy at Picton, to obtain charity.

The locomotive Creole, on the railroad from Lake Pontchartrain to New Orleans, when about ready to start for the city, started backwards under full steam, and lodged itself and cars snugly in the bosom of the lake, in a depth of twelve feet of water.

AMERICAN ANTIQUITIES.—In making excavations in the gold region of this State not long since, buildings regularly erected were discovered under the earth. Traces have also been met, which prove that the mining of gold was carried on in the same district of country, as well as in North Carolina, by whom, or at what period, it is impossible now to discover. The mounds of the west have long been a subject of interest to the traveller, and speculation to the antiquary; but a writer from Arkansas, in the *Charleston Observer*, states some facts yet more interesting.

On the 21st of March, the late Mr. Flint, says, you can see the brick foundation of the house of the few miles further six hundred and forty acres of land are inclosed by a wall, in the centre of which is a circular building—there is also in the same neighborhood the ruins of a city; and parallel streets crossing each other at right angles, may be traced by the brick foundations one mile in length—the bricks of modern shape. The whole was in rich objects of interest to the antiquarian and to the naturalist.

By the accounts of Mr. Flint and other travellers, says a Western paper, it appears that the impress of the leaves of the fruit tree and the bamboo, have frequently been found in the peat beds, and fossil coal formations in the neighborhood of the Ohio. Pebbles of the milky and of the white ore, far from the mine, stratified rocks, earth, and sand, specimens of organic, animal and vegetable remains, belonging to a tropical climate, clearly indicate some important extensive changes occasioned by fire or water in the whole great valley of the Mississippi.

Getting split.—Yesterday about fifteen large oxen were driven on board one of the steam ferry boats at Market street, with a view of being taken across the river. While they were negotiating upon their new mode of locomotion, one of the animals broke the bar at the side of the boat, and fell overboard. The nature of the luckless animal excited the sympathy of his fellow-travellers, who ineffectually rushed over the side of the boat, and shared his watery accommodations. Twelve of the noble fellows turned their faces towards the island, which they soon reached, and three were drawn up at the ship. The question of freight, we suppose, will be left to some court of admiralty.—*[U. S. Gaz.]*

In 1663, Constantinople contained 1669 streets, 12 markets, 1652 great and small schools, 4122 mosques and churches. The city was 20 miles in circumference, and had on its walls 360 strong towers.

Look out for Counterfeits.—Counterfeit notes of the City Bank of New Orleans are in circulation in that city, and probably enough, here by this time. They are of the denomination of fifty dollars, dated March 12th, 1832, signed Samuel J. Peters, President, and Richard Claue, Cashier. They are easily detected, says the *Bulletin*, by an examination of the signatures. The engraving is also badly executed.—*[New-York Transcript.]*

A correspondent of the N. Y. Evening Star, in a letter, dated London, Sept. 11, puts the following significant query:

"Great Britain is daily shipping her miserable poor home population to your shores! When will your Legislators stop it, or register the respectable population of your own country?"

An intelligent gunsmith assures us, says the N. Y. Sun, that more pistols and dirks have been sold in that city within the last month, than have been disposed of during any six months, for the previous ten years.

For what possible purpose are these dirks and pistols bought at this time? May Heaven propitiously forbid that they should be used on the days of the elections to be held next week in that city.—*Ed. Sec.*

Distressing.—A dreadful accident occurred in a family at Old Town (Baltimore) on Thursday last. The mother went out to visit a neighbor, leaving her child, about two years old, at home. Upon her return, she found the child, who was named Emma, in clothes having taken fire during her absence, which was of but a few minutes duration. The little sufferer survived but a short time.—*[Transcript.]*

MARRIED.

In this city, on Thursday evening last, by the Rev. G. F. Davis, Mr. Lucius B. Childs, of the firm of Bolles & Childs, to Miss Mary W. Wing, daughter of Mr. John Wing, of this city.

In this city, on Thursday morning last, by the Rev. G. F. Davis, Mr. Samuel C. Maxon, to Miss Emily Lord, daughter of the late Mr. John H. Lord, all of this city.

At Chatham, Mr. Josiah Dickinson of Meriden, to Miss Mary L. Gaddis, of Chatham.

The Rev. Charles Gutzlaff, English missionary to China, to Miss Mary Winstall, of Malacca, on the 6th of May last.

DIED.

In this city, Mr. George Dodd, aged 56.

In this city, Truman, son of Truman Hanks, Esq. aged 13.

At Wintworth, Mrs. Diana Hitchcock, wife of Mr. Ulvess Hitchcock, aged 28. She arose from her bed at 2 o'clock in the morning, immediately after complained of faintness, and in a moment expired.

At Canton, Widow Sarah Moses, 79.

At New London, Mrs. Lucy Harris, 73.

At Mexico, N. Y. Sept. 20, Mr. John Huntington, aged 85, formerly of Tolland, Conn.

At Washington City, Mr. John Adams, son of Hon. John Quincy Adams.

At Granville, Mass. on the 7th ult. Dr. Josiah Hatch, aged 84.

At Cincinnati, Mrs. Eliza Carpenter, aged 37, daughter of the late Wm. Quiner, of New Haven.

At Colerbrook, Sept. 24, Mrs. Rachel Griswold, wife of Mr. Samuel Griswold, aged 73.

NOTICE.

The Baptist Ministerial Conference of Fairfield County and vicinity, by appointment held their next quarterly meeting at the house of the subscriber, in Stratford, on the first Tuesday in November, at 11 o'clock, A. M.

The subject for discussion is as follows: "What method of pulpit address may be considered most effectual under God of convincing and converting sinners?" Rev. Robert Turnbull is expected to preach in the evening at Stratford meeting house, or Rev. Nathan Wildman in case of failure. The text selected to illustrate the subject and answer the query is Acts, xvii. 30.—"God commandeth all men every where to repent."

Ministering and other brethren are affectionately invited to meet with us and take a part in the discussion of this important subject.

JAMES H. LINSLEY, Clerk.

NOTICE.

THE Hon. Court of Probate for the district of Suffolk has appointed the subscribers Commissioners on the estate of JOHN FULLER, late of Suffolk, deceased, represented insolvent, and has limited six months from the publication hereof, for the creditors to exhibit to us their claims against said estate, we will meet at the late dwelling house of said deceased, on Saturday, the 18th day of April next, at 1 o'clock, P. M., to examine the claims against said estate, which must be duly attested.

SIMON KENDALL, Commis-
SETH KING, Jr. Commis-
All persons indebted to said estate are requested to make immediate payment to

JOHN B. KING, Adm'r.

Suffield, Oct. 18, 1834.

FARMERS, ATTEND.

THE Farmers' Society of Suffield will hold their annual CATTLE SHOW and FAIR, near the meeting house in the West Society, on Wednesday, the 5th day of November next, at 5 o'clock, A. M.

DAVID S. SHELTON, President.

E. G. UFFORD, Sec'y.

N. B. Particular attention will be given to the marketing of Steers.

Suffield, Oct. 22, 1834.

A. S. BECKWETH,

SUCCESSOR TO

F. J. HUNTINGTON.

HAVING leased his store, corner of Main and Asylum streets, and directly west of the State House, and purchased his entire stock in trade, now offers for sale, on the most accommodating terms at wholesale and retail, a general assortment of Books and Stationery, and solicits a share of public patronage. He will spare no pains to obtain an early supply of the latest publications, which he will furnish to his customers on the most favorable terms.

Among his assortment of Books for Schools and Academies are the following:—
Ainsworth's Latin Dictionary, Anthon's Abridgement of Du Roinet's and Boyer's French Dictionary, Walker's, Todd's, Walker's Johnson, Worcester's and Webster's English Dictionary, various sizes quarto, octavo, and school editions.

Adams' and Gould's Adams' Latin Grammar, Levis' and Beau's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, de Porri's Fables, French First Class Book, and Charles XII. Goodrich's, Buttman's, and Fisk's Greek Grammar, Negris' Modern do, Donnegan's, Grove's, and Pickering's Greek and English Lexicon, Lempiere's Classical Dictionary.

Greek Testament, do. with Knapp's Notes, Gmea Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleveland's Latin Lessons, New Latin Tutor, Key to do. Gould's, Ogilby's, Cooper's, and Virgil Delphini, Gould's Caesar, do. Horace, do. Ovid, Folson's Livy, Anthon's Sallust, Cicero's Select Orations, Cicero de Oratore, and de Officiis, Historie Sacra, Libri Primus, Phidrus.

American First Class Book, Scientifico, American, Young, National, and English Readers, Introduction to English and National Reader, Porter's Analysis, do. Rhetorical Reader, Child's Guide, do. Instructor, Leavitt's Easy Lessons, Sequel to do. General Class Book, Impres's Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises in English Composition.

Goodrich's, Hale's, and Webster's History of the United States, Worcester's and Robbins' Universal History, Parley's First Book of History, do. Second do. do. of the World, Whelpley's Compend of History.

The Malte Brun School Geography and Atlas, Parley's, Woodbridge's, Woodbridge and Willard, and Olney's do., Murray's, Greenleaf's and Smith's English Grammar, Webster's, Cumming's, and Emerson's Spelling Books, Gallaudet's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams', and Burns', Emerson's, and Smith's Arithmetic, Testaments, School Bibles, &c. &c.

Books used in the study of the French and Spanish languages.
Also, Loria's 12 inch Celestial and Terrestrial Globes, Holbrook's Apparatus for Schools, and Oratory for Lyceums and Academies—the latter showing

by the addition of wheel work moved by a crank, the relative motions of the planets, and their distances, magnitudes, &c. accompanied by Barritt's Geography of the Heavens, illustrated by an Atlas, if desired.

ALSO.

A general assortment of Theological works, among which are—
Dwight's Theology; Edwards's, Jay's, Fuller's, Hall's, Bickersteth's and Chalmers's Works; Horne's Introduction to the Critical study of the Scriptures, Horne on the Psalms, Lowth's Isaiah, Chapman's Sermon's, Clarke's Discourses, John's Archæology, Rutledge's Church of England, Barce's Works, Hunsan's Moral Works, Life and Times of Richard Baxter, Payson's Sermons, Discourses and Reviews of Dr. Humphrey, Sprague's Lectures on Revivals, Pike's Guide to Young Disciples, Porteus's Lectures on Matthew, Works of Bishop Beveridge, Pusey's thoughts on Religion, do. Provincial Letters, Bishop Heber's Life and Works, Butler's Analogy, Newton on the Prophecies, Jones's Church History, Massieu's Ecclesiastical History, Paley's Theology, Melville's Evidence of Christianity, Back's Theological Dictionary, Baxter's Saint's Rest, Baxter's Call, Fuller's Gospel in our Witness, Booth's Reign of Grace, Dr. Miller's Lectures on Clerical Manners and Habits, Bridge's Christian Ministry, do. Exposition of the six Psalms, Back's Philosophy of Religion, do. Christian Philosophy, Bishop Brownell's Exposition, Sumner's Exposition of Luke, do. on Apostolical Preaching, do. Evidence, Epistles of Clement, Polycarp, Ignatius, and Apology of Justin Martyr, Dwight's Decision, Bunyan's Pilgrim's Progress, Bush's Notes on Genesis and Exodus, Alexander's Evidences, Harvey's Meditations, Wilson's Analogy, Weymouth's Ecclesiastical History, Fuller on Communion, Ripley's Reply to Stewart, Carson & Cox on Baptism, Judson's Sermon on Baptism, Pastor's Testimony, Jeremy Taylor's Works, Dr. Porter's Lectures on Homilies and Preaching, Saurin's Sermons, Harmony of the Gospels, Natural History of Euthanasia, Pantheism, Saturday Evening, Christ our Example, Text book of Poetry, Clarke's Difficulties of Romanism, Signs of the Times, by Keith, Keith on the Prophecies, Prichard's Connections, Hebrew Bible, Hebrew Study, Chronomathy and Grammar, Barne's Notes on the Gospels and the Acts, Griffin on Divine Efficiency, Poer on Church Government, Jay's Family Monitor, Whitefield's Sermons, Boston's Fourfold State, Romane on Faith, Introduction to Sacred Philology, by G. J. Phillips, from the German. Scott, Henry, Clarke, and Doddridge's Expositions; Calmet and Brown's Dictionary of the Bible; Cruden's Butterworth's, and Brown's Concordance, &c. &c. &c.

An extensive assortment of Bibles, from Quarto to Diamond Text, also, a valuable assortment of Books for S. S. Libraries, under the superintendence of Rev. G. Robbins.

MEMOIRS.—Memoirs of Luther, of Calvin, of Mrs. Huntington, of Thomson, Richmond, Heber, Fuller, Roger Williams, Boardman, Mrs. Johnson, Pierce, Sumner, Cowper, Henry Martyn, Pliny Fisk, Felix Neff, Payson, Rowland Hill, Livingston, Hamilton, Gordon, Hall, Werts Patrick Henry, Cornelius, Zerah Colburn, &c. &c.

MISCELLANEOUS.—Greece, Works of Edmund Burke, Fielding, Byron, Johnson, Moore, Walter Scott, Rogers, Burns, Campbell, Montgomery, Lamb, White, Hemans, Goldsmith, Pollok, Cowper, Thomson, Milton, Young, Gray, Beattie, Collins and Pope, Aiken's British Poets, Shakespeare, Speeches of Chatham, Burke, Erskine and Webster, Riggs's Elements of Technology, Rush's Memoranda, Tyerman and Bennett's Journal, Botta's History, Gregory's Mathematics, Long's Expedition, Hoyt's Antiquarian Researches, Say's Political Economy, Morrell's Voyages, Riley's Narrative, Common Place Book of Prose and Poetry, Marshall's Life of Washington, Robertson's America, History of Roman Literature, Buck's Works, Crab's Synonyms, Locke on the Understanding, Abbot's young Christian, Corner Stone, Fire Side Library, Child at Home, Mother at Home, Mother's Friend, The Teacher, Book for Parents, Gutzlaff's Voyages, Stewart's Sketches, The Listener, Sketch Book, Dictionary of Quotations, Treasury of Knowledge, American Constitutions, Ellis's Researches, Practical Tourist, Mrs. Willard's Journal, Sprague's Lectures to Young People, Irving's Columbus, Frugal Housewife, Blue Book, Mrs. Sigourney's Sketches, Mrs. Jewsbury's Letters, Todd's Lectures to Children, Father's Book, Terry's Travels, Home, Bisset, and Smollett's England, Russell's Modern Europe, Goldsmith's Animated Nature, Pitcair's Lives, Josephus's Works, Gould's Natural History, Encyclopedia Americana, 13 vols. royal 8vo., Spurzheim's, Combe, and Smollett's Works, Rush on the mind, do. on the voice, &c. &c.

Also, A large assortment of Medical Works, by the most approved authors.
Music.—Handel & Haydn Collection, Choir, National Church Harmony, Music of the Church, American Psalmody, Ives' Elementary Singing Book, Christian Lyre, Spiritual Songs, Mason's Manual, &c. &c. Quills, from one shilling to three dollars per hundred; Writing and Letter Paper, Visiting and Printing Cards, Writing and Cyphering Books, Copy Slips, Slates, Lead and Slate Pencils, Pen-knives, Drawing Paper, Paints, and all the articles of Stationery, Teachers and Merchants are very respectfully invited to call and examine for themselves.

Hartford, November 1, 1834.

FOR SALE, CHEAP.

A second hand One-horse Wagon and Harness, together or separate. Inquire of the subscriber.

Hartford, Oct. 25, 1834.

AUGUSTUS BOLLE.

JUST RECEIVED AND FOR SALE BY

A. S. Beckweth,

